THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
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THE WIND IS BLOWING

UNSEEN, as yet, and almost unnoticed, the new religion is here. It does not belong particularly to any of the old religions, or, particularly, to any movements of the human spirit outside. It belongs to them all. And any effort to claim that it belongs to a particular religion or to any one manifestation of the secular spirit ends in a kind of atheism—the atheism which claims that God can only act in a certain way, or through a selected group of people, or that truth is the prerogative of a small number of people who choose to think in a certain way.

Any declaration of religion which implicitly banishes a greater or smaller part of the human race to comparative darkness ends in atheism. This may be ignored or forgotten in action. Men are so often greater than what they say they believe. But the whole assumption that religion is conversion, and the conversion of somebody else, and that the somebody else is in darkness until the opportunity of the correct views (usually held by the person who does the converting) comes along, is the obvious denial of the capacity of the other person to see the light. If he cannot see it with the whole of his personal nature, *as he is*, without the benefit of the light of someone else, what possible guarantee can there be that all men will see the light together—which is the vision and hope of all real religion?

Men can only see the truth together when they act out of the inner necessities of their own being, that is, when each sees the truth not through the eyes of another, but through the inner eye of the personal spirit.

The Demonstration

And this is the new religion. It is demonstrating itself with creative power throughout the world. It knows no race, barrier or creed. It is not dependent upon this or that social group, nation, ideology or doctrine. Wherever men are men—which is everywhere—it springs into some form of activity. It is probably active in one way or another in a primitive tribe, although not on the same majestic scale as in the great developed civilizations.

During the first half of this century the human spirit has been in turmoil. Reason tore to pieces the ancient habits, and the off-shoot of reason, the scientific-method, tore to pieces the ancient environment. The scientific-method invaded war, and made war a more dreadful business than ever the human race had known. Man seemed to be bereft of the only real instrument that had led him from darkness to light, the instrument of reason. The instrument and all its works is still being challenged, but slowly, yet surely, the challenge is being found out. Not reason, it is seen, has plunged mankind into its modern spiritual morass, but the degradation of its use.

Degradation of Reason

The Nazis degraded reason to the enslavement of masses. They used words, thoughts and social organization to impose on men beliefs which the inner nature of men denied. Six million Jews were slaughtered because it was thought that all men could be forced to think alike by some mighty social structure imposed upon them by a state. Communism degraded reason to the level of supposing that all things in and out of the earth could be explained or explained away by a pat formula about human society. Mankind during the past thirty years, in spite of all its great material achievements, has been through an agonizing time. Mankind in a sense broke down. It organized itself into masses for a belief in this or that. It tried to bluster its way into a new world out of the wreckage of the old. It is still doing so: but there is a leaven at work.

The Inner Truth

Never at any time, in spite of all appearances, was the core of inner truth destroyed. It was to be found more miraculously in the young than in the old. There is nothing more awe-inspiring or certain than the youth in all the security of his spiritual nature in revolt against the shams that would impose upon him, even the shams from his own compatriots and contemporaries. Never at any time during this half-century has there ceased to be the handful that believed in themselves and were able to fling the witness of their own seeming personal weakness against the great social machines that appeared to dominate them.

It Might Be

It is probable that the young Germans who died in revolt against Hitler carry more power of inspiration than anything else which was salvaged out of that dreadful era. They, perhaps, were some of the prophets of the new religion, Christians (Catholic and Protestant), Humanists, and perhaps professing Communists. This self, they declared, this weak cell of a human being holds more truth than the forces which deny me. The wind, it can be heard, is now blowing from Russia and elsewhere. The man, the simple isolated man, internally involved with his own problems, concerned with his own "reasons of the heart", is rising against the machine. The weak, isolated person is rising and demanding that reason should be used for its own sake, and not for any abstract intention of a state or a party.

The machine not only operates in Russia. In various degrees of strength it operates everywhere. With various degrees of threat it opposes itself to the seeming weak individual person. But the revolt is here. It is likely to gather force. The coming few years may see a flowering of the human spirit hardly seen before. The new religion of all men, free in their individuality, creators in their own feeble strength, one across the barriers which divide them, may be forcing itself into power and light. Its coming already can be seen.

What if it should really come and all the threatening clouds driven away? It could be so.

INTERVIEW

(*The Editor interviews, by written question, the* **Rev. Wilfred Waddington, B.D.,** *District Minister of the London District and South East Provincial Assembly.*)

1. **Mr. Waddington, you have been District Minister of the London District for seven years. In this district, it is known, there has been an advance during the past ten years. Could you tell us something of its nature, and of any particular feature about it?**

IT must be remembered that, at the time of the earlier census, the life and work of most of our south-eastern churches, miraculously maintained in the most appallingly difficult conditions, has barely begun to recover from the more direct impact of the war. Many of our buildings had been substantially or totally destroyed; many of our people had died, some had been killed in the raids; and most of our congregations were greatly depleted by death, removal and dispersal, with little opportunity for recruitment. This consideration in no way reduces the heroic splendour of courageous faith and devotion that have inspired the process of re-establishment and recovery; but if, as I have heard said, some part of this "advance" can be more lightly discounted as a natural and to-be-expected recovery, it can be said that the process has been extended in a number of widely different places to the real strengthening of our cause. My knowledge of the very varied conditions and people in the churches that have advanced leaves me in no slightest doubt that they have one thing in common, the indispensable condition of real advance; a happy association of minister and active layfolk in thought, feeling and action that, instead of being turned inward, the widespread symptom of a chronic malaise, are turned outward in that genuine "concern for persons" repeatedly proclaimed in the last General Assembly meetings.

2. **You are responsible for arranging "lay" supplies. Can you suggest how such valuable help as this can be made more so?**

In this area, we are particularly and immeasurably indebted to our lay preachers, and I am proud to be more intimately associated with them. Though, in general, their preaching is of high quality and acceptable to our congregations, most of our lay preachers feel their limitations and would like to extend the range and increase the effectiveness of their preaching. We have been able to accumulate modest funds for the provision of books and the arrangement of lectures and training-classes, and are deeply indebted to the Rev. J. P. Chalk and the Rev. D. E. Richards for courses on "The Bible", "Preaching", and "Unitarian History and Beliefs". The courses have been temporarily discontinued in favour of bi-monthly meetings, addressed or to be addressed by speakers including the Rev. Dr. M. Rowe, the Rev. E. G. Lee, the Rev. R. W. Sorensen, the Rev. L. A. Garrard, the Rev. H. L. Short, and Dr. Tarrant. Our greatest difficulty is that our lay preachers inevitably tend to be drawn from our already more active layfolk, who have other heavy commitments and cannot easily travel to Central London for regular fortnightly courses. It is my earnest hope that the home-study course at present proposed for lay pastors not within easy reach of College, may lead on to a modified but comprehensive course of private study for lay preachers, to be pursued with ministerial help and guidance. An excellent scheme for the association of an "honorary minister" and a lay preacher in joint charge of each vacant pulpit presents real difficulties and cannot yet be fully implemented; and we have not yet found the means of answering to a deeply-felt need of help in the art of public-speaking and voice production.

3. **You are Chairman of the Ministry Committee of the General Assembly, which faces many interior problems of the Unitarian movement. What, in your experience, is the most difficult, and at the same time comes within the range of possible solution?**

The basic problems are not really so numerous. Each particular case may seem to present a peculiar and often complex problem in itself; but most cases are variations on one or more of a few basic problems that, as I see it, are closely linked together. In what circumstances, for example, is the grievous problem of inadequate stipends not a financial but a spiritual problem, with a spiritual answer, in which both congregations and ministers are variously involved? I think the most difficult problem, the most prolific cause of grievous trouble, distress and harm to people and to our cause, is that of human relationships and personal responsibilities within a free religious community, working to the glory of God. It is commonplace that religious freedom involves heavy responsibilities, for laymen no less than for ministers, and that these responsibilities cannot be fulfilled unless it is exercised with humility, consideration and restraint. The principles and beliefs of a layman or minister may be important, but not half so important and so pregnant for good or ill as the spirit in which he expresses and acts upon them. Fortunately, the major abuses of freedom in intolerance, pride and vanity, though grievous, are few; but at the more everyday level, inevitable differences are magnified, clashes are aggravated, friendly consultation and discussion are prohibited or made abortive, and misunderstandings and worse are fostered, as we individually become too preoccupied with a principle or idea and forget that "the fruit of the Spirit is love, joy and peace". Of such are the bulk of the problems and impasses the Ministry Committee, largely dependent on voluntary co-operation and goodwill, must face. These problems, often far-reaching in their consequence, "come within the range of possible solution" as we all more generally aver in deed as well as in word that "he that loveth not his brother whom he hath seen cannot love God whom he has not seen".

4. **With your wide experience, what do you think, given the will, could help Unitarians either to consolidate or advance their cause over a certain period of time? Is this the most difficult question I have asked you?**

The only difficulty is to answer adequately in brief. There is no universal rule of thumb to produce even moderately speedy results. Programmes and projects may either help or be worse than useless, for in all places, everything depends on at least two critical factors; the congregation, including its prevailing mood; and the local environment that is always substantially unique, and as appropriate, we may add a third factor, the minister. There are a very few local situations in developing towns that may have to be written off as beyond hope. There are congregations where the temporarily prevailing mood is such that the Archangel Gabriel would be more than hard-pressed to minister effectively. Our problem is to lay hold of or to induce a mood that is ripe for adjustment and advance to meet each unique local situation that only the man on the spot can adequately know, and then to provide the best help available. The finest idea our denomination has produced in my lifetime was undoubtedly the Rev. H. L. Short's "Mission to Ourselves", with "life begets life" and its short-term and long-term objectives. It was only fractionally successful in a few places because, partly through inadequacy of national presentation, it never really fired the imagination of many ministers or of the rank and file of their congregations. Too often when attempted, it was approached with half-heartedness and apathy, the preliminary and extensive groundwork was never done, there was no contagious life and enthusiasm, no follow-up; only another show to be put on by the General Assembly while we sit back and see what happens. Yet it was fundamental; perhaps too fundamental; it put first things first. To me, the essence of Unitarianism has always been a sympathetic awareness and intelligent understanding of the indwelling God moving within and through frail mortality. Nothing that I hear, read or see has persuaded me to change that belief. "Given the will" to extend and deepen that awareness and our understanding of its wide implications, we shall find our lost patience, hope, confidence and enthusiasm, even where two or three are gathered together, and a new life of the Spirit that begets life, "over a certain period of time."

"GOD'S FREEMEN"

By John Rowland

THE periodical called *Faith and Freedom* will be known to many readers of these columns. Issued under the auspices of the Old Students' Association of Manchester College, Oxford, and ably edited by the Rev. E. Shirvell Price, it has in its time given space to many worthwhile statements of faith by eminent scholars in this country, in the United States, and in various parts of the Continent. But the current issue contains an anonymous article which may perhaps be the most important article that *Faith and Freedom* has ever published.

Entitled "A Call to Freedom", this is a re-statement, in contemporary terms, of the Unitarian faith and its application to the circumstances of the 20th century notably to the problems of peace and war which occupy the thoughts of so many people to-day.

"If nobody breaks the circle of fear," says the author, "we may drift into world dictatorship or world suicide. Either of those alternatives must be abhorrent to the person who believes in God. It can be no part of God's purpose that His children should live in slavery or that they should be blotted out like insects."

There are members of many congregations who dislike what they call "politics from the pulpit", and with this most ministers will be in sympathy. It is no part of the task of a minister, as most see it, to tell his congregations how to vote. Problems like the nationalization or denationalization of the steel industry, or the merits and demerits of the comprehensive school are not to be settled by purely religious means; but there are some problems which from time to time Parliament has to discuss which are moral and ethical as much as political; and it is to such problems that the author of "A Call to Freedom" has addressed himself.

"What is needed first," he says, "is courage—the courage to be free. To be free is to take decisions for oneself, relying only on the prompting of God's spirit. It means refusing to accept what politicians and military chiefs and union bosses and church leaders tell us, simply because it is they who tell us. It means finding things out for oneself, it means trusting one's conscience (and training it); it means backing Love against all the powers of the world; it means seeing men as brothers, not enemies."

The author points out that this is not the old-style pacifism; it is a new attitude to things, "which stands aghast at the unspeakable sin of shattering God's progeny and frustrating His purpose for them here on earth".

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This article would be a very good basis for a Church discussion group; it is good to know that it has been reprinted in leaflet form, and that it may be obtained from *Faith and Freedom*, 13 Shrewsbury Road, Bolton, at 2s. 6d. a dozen copies. If many churches would buy a dozen or two, and use them as a basis for a discussion group, it might be that we should see starting in our churches a movement which would be of really lasting value, not merely to those churches but to the world at large.

"The call," says the author of the article, "is for dedicated persons who will form a prophetic community—a community of freemen—who will dare to speak to the condition of our time. Did we but will it, the Unitarian and Free Christian Movement could be that community."

Frequently we see appeals in the Press, in letters to editors, in leading articles, and elsewhere. Those appeals so often ask: "What are the Churches doing about it?" Here, in this "Call to Freedom", is an indication of what one group of Churches may be goaded into doing; we must hope that the call will not fall on deaf ears, for it is an important message that it brings, a message which we of the freer faith can ignore only at our own and the nation's peril.

As a footnote, it should be added, perhaps, that there are other articles in the current *Faith and Freedom*—notably articles by Dr. E. L. Allen, Dr. Miss Graham Ikin, and by Sir Harry Lindsay. But probably even the authors of those articles would agree that, in its impact on the present crisis of the human spirit, "A Call to Freedom" is bound to occupy most space in the mind of any commentator.

FROM MY JOURNAL

By "Simplicitas"

IT is human to like to know one's preaching meets the needs of one's flock, but I always find it embarrassing to accept their expressions of approval. "That was a splendid sermon this morning, Mr. S.". What does one say? "I'm glad it helped you!" Perhaps it didn't, it merely fitted her neighbour. If I reply, "I'm glad you thought so", I am always pulled up by the story told in college about a student who expressed his gratification when a gushing woman praised his sermon. But she went on, "Oh, I always tell all the young men so". Perhaps the most salutary reply to remarks about one's good sermon is one I ought always to make to myself, "Yes, the Devil has just told me so".

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At the District Association Meeting to-day I had a chance to ask John Earnest how things are going in his first charge at Steepholm. He said he was a little disappointed to find his congregation so simple. They had told him, with the forthrightness of their tradition, that his sermons were "up in th' air". Since I had seen in his last Calendar a series on "Modern Continental Trends" I didn't wonder. "I shall have to talk to them in parables", he told me. I am not in the habit of quoting the Bible, especially to fellow-ministers, but I couldn't help murmuring, "And hearing they hear not, neither do they understand". Since it used to take J.E., and the tutor, and a commentary to get the meaning out of parables, I don't think that would be a good line at Steepholm. I suggested he takes common words like joy, pain, work, leisure, set them in modern sounding sentences and see what he can make of them. It is how I started, but it has taken me years to speak of these things, without, I hope, sounding platitudinous.

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Marleen had her wedding to-day. That is how it felt. In addition I officiated and we sang hymns. Pink bridesmaids and blue silk trousered pages, bouquets and all the trimmings, and the congregation softly sighing "Ah" as a cloud of filmy stuff came floating up the aisle on poor old J.'s arm. He looked scared to death. The young couple had given suitably embarrassed answers when I had them in for coffee the other week, but I knew then that to Marleen at least, all I had to say of living together in forbearing love was quite unreal. Her thoughts had never moved beyond to-day, which her mother so foolishly called "her great day". I hope she doesn't wake up with a big bump. If I had a group of young people I would start talking about love and marriage while I still had time to get a word into their minds But when is the time? At twelve they aren't interested. At thirteen the subject gives them the giggles!

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It is a mixed blessing to be children of the manse. So much unnatural attention comes their way. When ours were young I used to think of founding a Society for the Prevention of the Prodding of Infants, and issuing large badges to registered children. Now they are older my wife and I have waged a long campaign to persuade the congregation that our children are as free as theirs to stay away from meetings, and no questions asked. But still they say, "Aren't your children coming?"

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A note pinned on Mrs. D.'s door to-day said, "Call out and come in". I found her in bed with an attractive tray of tea on the coverlet. I wondered how she was managing all alone. I learned our dear Miss Y. goes in and out. She had gone for the moment to help bath a new baby, but would be back to get all ready for night. When she returned I asked after her arthritis. As she put out her sadly deformed hand to bid me goodbye, she chuckles, "I've too many of other people's troubles, my dear lad, to start worrying about my own".

COMMENT

Drunkenness

LORD ABERDARE, the chairman of the National Association of Boys' Clubs, made a disquieting statement at the annual meeting of the Association at Oxford. He remarked that if the tendency towards excessive drinking by young people continued, statistics might be "really alarming" within a few years. If, however, the figures he gave of the present situation are not alarming, I don't know what the word means. He pointed out that the total number of offences of drunkenness rose from 53,600 in 1953 to 60,200 in 1956—an increase of 12.3 per cent; and that offences by persons under 21 increased during the same period from 3,100 to 5,400, an increase of 74.4 per cent. The disquieting thing about these figures is, of course, the fact that these convictions would represent a very small proportion of actual cases of drunkenness among young persons. Lord Aberdare pointed out, too, that this increase took place when the under-21 population was at its lowest ebb for many years; and that that age group will increase by 40 per cent in the next five years. It would be foolish to look upon drinking or even an actual case of drunkenness as a serious offence: I suppose that few people get through Oxford or Cambridge without being guilty or near-guilty at least once; but it is extremely disquieting to stand outside a road-house or many a country hotel on a summer evening, and see the number of practically adolescent people drive up for drinks and a merry evening. It all makes for an atmosphere in which there is far too little moral responsibility.

Where Education Counts

There have been times when religion and education have been placed in sharply opposed camps. Culture and all that it implied have seemed to be the antithesis of holiness, implying spiritual pride and a too great confidence in one's own resources. St. Paul, no doubt, was unintentionally the cause of this situation. In the First Epistle to the Corinthians he disparages human wisdom, and professed to speak, "not in words which man's wisdom teacheth, but which the Spirit teacheth". In his circumstances, no doubt, he was right, but whether he would deprecate learning as a matter of principle is another matter. Unfortunately, however, as a result of St. Paul's authoritative position in the Christian Church, there have been and still are sects which disparage education, especially in one called to be a religious teacher.

Methodism up till comparatively recently is a case in point; but nothing could be further from that sort of narrowness than the Presidential Address of the new President of the Methodist conference, Dr. Harold Roberts, of Richmond College, when he stated that education could not of itself bring us the supernatural life which was the gift of Christ; but it could predispose us towards it by fostering independent thought, a regard to fact and a recognition of responsibility as members of society, and a reverence for truth and beauty wherever they may be found. Except that they would substitute the word "God" for "Christ", Unitarians would heartily concur in those words; their full import is to proclaim the downfall of dogmatic religion and the substitution for it of the religion of the spirit.

Empty Compensation!

That indefatigable crusader for civic righteousness, Dame Margery Fry, has made a plea for a State guarantee of compensation for those who are suffering from injuries that are criminally caused. She illustrates the difficulty under which these sufferers sometimes labour by the fact that a man who was blinded as the result of an assault committed six years ago and was awarded £11,500 damages, can only expect 5s. a week for life from each of his assailants, that being the court award against them, now that they are out of prison; and there is no suggestion that more ought to have been ordered. The responsibility, she says, should be that of the community, and should be paid by the state which, after all, has forbidden us to go about armed, and has failed to protect us. It is claimed that the cost of such payment would be £150,000 a year, about a penny a head per year for everyone over fourteen, and presumably applying only where the person criminally charged could not pay. That amount would be too small for a separate collection, and should be a claim on the general taxation. The number of people who are affected by such matters is, fortunately, very limited, but the position of the victims is often very distressing, and such a recognition of its responsibility by the state would go some way towards easing the bitterness of their feelings. One can only hope that this plea will be followed up and acted upon.

Making One Proselyte

I have just been re-reading Macaulay's "History of England", in which I have been reminded of a recent proselytizing "triumph" of the Roman Catholic Church. He says that after the failure of his attempts to get back to England, James II seems to have thought that the strongest proof of kindness which he could give to heretics who had given up everything for his sake, was to suffer them to be beset, on their dying beds, by his priests. "If some sick man, helpless in body and mind, suffered a wafer to be thrust into his mouth, a great work of grace was announced to the Court; and the neophyte was buried with all the pomp of the Church". Otherwise a hole was dug in a field and the body flung into it at dead of night, and earth shovelled on it like a mass of carrion.

The Church has always been too ready to glory in that sort of proselytizing. One notable example was the fictitious story of Napoleon's conversion at St. Helena. The Roman Catholic Church, however, has not been the only sinner in that respect, as the cases of Tolstoy and Longfellow show.

Why Do They Go?

Many reasons are given for people going to Church, besides the chief one, the necessity for worship; but Dr. Alfred Noyes has given a type of reason new to me. He knew a dear old Boston lady who had, after a lifetime of worship at a Low Church, begun to attend High Church services. When a friend expressed surprise she replied: "You see, my dear, I don't hear very well, and I don't see very well, so I thought I would like a church where I could use my nose".

This reminds me of the story of an errand boy who was standing in the queue outside the Tate Gallery to see the Van Gogh Exhibition. He was questioned by one inquisitive bystander as to his reason for being there. "Well", said the boy with Cockney pertness, "'e cut 'is ear off, didn't 'e?"

Commentator.

CLOSING PROCEEDINGS AT MANCHESTER COLLEGE, OXFORD

TRUSTEES began to gather for the Closing Proceedings of the College on Monday, June 24, when the Principal gave a Valedictory Address and bade farewell to Mr. Bruce Findlow, B.A., who is already settled at the Old Meeting House, Dudley. Mr. Findlow leaves the College for the Ministry with a fine record of application to his theological studies.

The Address of the Committee, which was submitted to the Trustees the following day, witnessed to the very healthy atmosphere in the College during the past year, which is the first of the principalship of the Rev. L. A. Garrard. The first-fruits of the emphasis on fitting students professionally for the Ministry of Religion were reviewed. Some of the developments foreshadowed last year were already apparent. The students themselves had responded wholeheartedly.

The Principal, in his Report, expressed his indebtness to the Rev. Sidney Spencer, M.A., for having passed the College over to him as a going concern with six students of high quality, concerning whom Mr. Garrard felt that every one would, in his own way, make a good and devoted minister. With some limitation placed upon term-time preaching, the four students now settled as Lay Pastors had conducted 102 services during the year.

There was warm appreciation and congratulations for the Principal, the Rev. Lismer Short, and Mr. Harold Spicer for the year's achievements. The appointment under the Dunkin Foundation of a lecturer in Psychology for the year had brought the Rev. E. Shirvell Price to the College for a course of lectures in "The Psychology of Human Needs" during Trinity Term. There was great satisfaction that the College was renewing its traditional role as a centre of the study of Comparative Religion in Oxford. Through the generosity of the Spalding Trust a new Spalding Lectureship had been instituted and Professor Daube had been the first appointee, giving lectures on "The New Testament and Rabbinic Judaism" in Hilary Term.

The Trustees paid honoured tribute to the memory of a number of distinguished old students and servants of the College who had died during the year: The Rev. J. Gordon Davies, the Rev. T. Brett Davies, the Rev. R. V. Holt, the Rev. F. Heming Vaughan and, recently, Dr. Gilbert Murray. Recalling that Dr. Murray was Visitor to the College at the time of his death, the following resolution was passed:

> "This Annual Meeting of Trustees of Manchester College, Oxford, desires to place on record its sense of gratitude and privilege that for a period of 47 years (namely, since 1910), Dr Gilbert Murray, O.M., honoured the College by acting as one of its Visitors.
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> "Dr. Murray's contribution to the field of Greek studies and his great work in the sphere of international relations have been appropriately noticed elsewhere. Manchester College has been particularly fortunate in those who have served it as Officers and Members of Staff. Amongst its distinguished associates it is proud to recall the fact that Dr. Murray was not only glad to be connected with the work of the College as Visitor, but found time, in a long and busy life, occasionally to speak at College functions. His philosophic wisdom and steady faith in the principles for which the College stands will remain an inspiration to all who cherish the values of truth, tolerance and liberty."

The College Committee has decided to place a bronze plaque in the College Chapel to commemorate Dr. Murray and his connection with the College.

News of the resignation of Mr. Herbert Gimson as Assistant Secretary—a post which he has held for 29 years—was received with deep regret. Mr. Gimson's great grasp of College affairs will, however, not be lost, as he was immediately elected to the College Committee.

Another notable resignation was that of Sir Charles Odgers who was not seeking re-election on the Committee. Sir Charles is the last member of the Committee to have been present when the College was transferred to Oxford in 1889. But, here again, the link is not broken, as Sir Charles continues as one of the eminent Vice-Presidents of the College.

Regarding the Chapel and the worshipping congregation, developments were noted by the Principal. A Society of Worshippers has been formed to encourage the corporate religious life of those attending Sunday worship. A Children's Chapel is now held during the latter part of Sunday Morning Service for which the new Society provides a rota of leaders. The Principal laid great stress upon the influence of the Chapel Services upon the life of Oxford and thanked the increased number of visiting ministers for their help to him in ministering to the needs of a strong and growing congregation. It is intended to provide some continuity during the long vacation by holding a service on the first Sunday in each month.

The whole proceedings were notable for a universally attested assurance that the College had entered upon a new era of service and development in the service of Liberal Religion.

E.S.P.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

THE COLLEGE YOUTH SERVICES

By A Worshipper

(Each Tuesday evening during term at the Unitarian College, Manchester, services designed specifically for young people are conducted by students of the College and young ministers. The first two sermons given were printed in "The Inquirer" during March. The new venture is explained below.)

BY its very nature the Church should be an institution capable of embracing old and young, providing continuity between the past and the future. It is not so to-day, and places of worship, Unitarian amongst them, are doomed unless this problem can be faced and overcome.

Either the Movement as a whole will not or cannot realize that there has now come to late adolescence, a generation which is separated from the "powers that be", not by 30 or 40 years, but by Belsen and Hiroshima, by T.V. and Jean Paul-Sartre, by "Baby Doll" and logical positivism and Ghana and Christmas Island.

"The outstanding feature of such revolutionary phases of human history," writes Josué de Castro of the present time, "is a general disorientation of the new generation, which feels as though lost in face of a world threatening to collapse, and cannot make out a safe path to survival. That is the reason for the uneasiness of this generation, and for its frantic search for urgent solutions to the pressing problems of human destiny".

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It is characteristic of young people in Britain at least to-day that religion, as traditionally understood and as conventionally communicated, means nothing to them. Time and again one hears young people say: "What's the use of going to church?" Most often they have given church a trial, and that is why they speak like that. Our own Movement is no exception. At Fellowship of Youth and Young People's League gatherings, and in private conversations, it comes up: "Worship leaves me cold. Chapel doesn't *do* anything for me. . . ." Again, these are youngsters, who in the main have really tried to get inside the meaning of worship have gone prepared to give, but found it alien, unrealistic, remote, archaic.

One goes to church to encounter God, we say. Fair enough, say the young folk, but we have no encounter. It is easy to blame them, to shake the head and say (or think): "Young people are not what they were. . . ." This only adds to the unrealism.

Unitarians broke with ossified religious forms in the past because they found them remote from their own experience, and they could not worship a God who did not enter that experience. They did not eschew revelation, but they found it in the whole sum of things, not just in a Book. To-day, Unitarians in Britain are being challenged to see that they have a revolution on their own doorstep among their own young people over the very same issue:

"We may not think our fathers' thought;
Their creed our lips may alter."

For the most earnest of the young revolutionaries the very purpose of their activity is to make sure that the next two lines of that hymn can still be sung with conviction 20 years from now:

"But in the faith they dearly bought
Our hearts shall never falter."

Which brings us to the College Youth Services.

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The Youth Services were designed to speak to young people as they are, where they are. The language used in the sermons was to be the language they understood; their own colloquial form if necessary. (They have a good precedent for this in the language of Jesus himself.) The subjects were also to be those which had immediate relevance to the lives and environment of young people. (Again good precedents.) Yet it was not to end here. After the Service a discussion was to be held, when those who had so far listened could make their own contribution. The idea was that these discussions should be entirely uninhibited; that the young people should say what they liked, how they liked.

Again, the meetings were not to be confined to Unitarian or Christians or even believers, and they were not to be understood as a kind of veiled attempt to convert people. They were to be an honest meeting of hearts and minds, brought about on the assumption (by the organizers) that where this happens in sincere and genuine fellowship, God will speak.

An understanding Principal and a warm-hearted Matron placed the facilities of the Unitarian College Chapel and lecture-room at our disposal, and allowed us to make and serve tea. Two quarterly sessions of the Services have now passed. On every weekly occasion there has been an average of 30 young people present, roughly half from Unitarian Churches. But though the bulk of our regular attenders are Unitarians or young Quakers, we have had a Muslim, a Catholic, A Plymouth Brother, several Anglicans and one or two from other denominations. We also have our agnostics.

You can imagine what the discussion is like. Or can you? When the discussions started there was a strong demand for a definite "line". The attenders wanted to be "told something". What they were told, in effect, was that nobody could tell them anything ultimately significant about religion, except God. They were there to develop the technique of listening to him.

So it turns out now that the real sermon is the discussion. Is it any conceit to believe that the Word of God is being mediated to these young people in their fellowship with each other? For it is no ordinary discussion group any more. There is a real, earnest striving to get behind the superficialities of religion to find *the Meaning*. Everybody agrees that the worship matters, nobody tried to dodge the Service, for it is there that they know a unity which transcends the unity of ideas, or even the disunity of them. It is the worship which makes the discussion different.

What have they talked about, thought about, prayed about? About God, about Love, about Anxiety, about Sin, about Goodness, about Prayer, about Immortality—the eternal themes. But they have done it in their own way, they have used their own images, their own phraseology. It has been said that some of the titles for the Services were in bad taste. Perhaps, but is it in bad taste to bring a quickening of the spirit to young souls in a spiritual decadent society? Is it in bad taste to draw young men and women a little closer to the heart of God? Men have tied yokes about their necks and walked naked through the streets that they might speak a prophetic word to their own generation before to-day.

★

These young people desire no running fight with their elder brethren. They desire only to be understood. This is not easy, since they so seldom understand themselves. But they are learning to understand themselves through these Services. Might it not be that they are also showing the way to a broader understanding among all of us, old and young alike?

The writer of this article, with a foot in both camps, asks simply of the older members of the Movement: give these young people their head. Encourage them. Attend their Services if you wish, for these youngsters belong to you as well as to themselves, and in their maturity they may yet add more glory to the faith you dearly bought.

Advice Given to Worshippers

"Nobody will be refused admission (to the services) because he's wearing jeans or a slim-jim tie or because she's an honours graduate or a Jehovah's Witness or works in a pub or doesn't understand what it is all about, because in these services we are aiming to bring youth together, and that means everybody. You can't be fussy where religion is concerned and say you'll only have this type and not that, because who's to say that anyone is better than anybody else?

We all come into the world the same way and we all have roughly the same feelings about things, and what we reckon is that if in these services we can get down to what it is that really unites us to human beings, and particularly in this case as young human beings, then we'll be getting down to the basic stuff of religion, don't you think so?

"Anyway, whether you do or not, if you are at all interestad in the great questions of life and death and being young and all that sort of thing, you'll find these services valuable, also the discussion which follows, when you can say what you want to say, if you want to say anything. There are people of different religious backgrounds at these services and some with none at all, so the only thing we ask is that you keep your temper and remember that there are different points of view and different experiences, and that the things to do is not to harp on the differences, but to see what we have in common."

An Invitation

WORLD SCOUT JAMBOREE, AUGUST 1-12, 1957
SUTTON PARK, SUTTON COLDFIELD, WARWICKSHIRE

Nearest Unitarian Churches:—

Walsall, Services 11 a.m.	5 miles from Streetly Gate
West Bromwich, Services 6.30 p.m.	9 miles from Town Gate
Birmingham, Services 11 and 6.30 p.m.	8 miles from Town Gate

Bus Services to each.

An old Scout, the Rev. H. Maguire, at 102 Rectory Road (five minutes' Scouts Pace from the Town Gate), is at the service of newer ones.

THE CALENDAR OF THE CHURCHES

SUNDAY JULY 28, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. D. J. Davies
Altrincham, Dunham Road Chapel, 11, 3 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible] Green (nr. Stowmarket), Unitarian Church, 11, Rev. Robert Tayler
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, (August 4), Mr. E. T. Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mrs. E. Spicer
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6, Rose Queen Service
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 2.45, Flower Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Miss I. Shirvell Price
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Supply
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3 Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss R. Hereford, 6.30, Rev. A. Smith
Chesterfield, Elder Yard Church, 10.45 and 6.30, Dr. Alfred Hall
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Colne, Free Christian Church, Beech Street, 6.30, Supply
Coventry, Unitarian Church, Hertford Street, 11 and 6.30, Mrs. M. R. Dickens
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk, (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. B. Platt
Ditchling, Old Meeting House, 10.45, Miss H. K. Watts
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, No Service
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Re-opens Aug. 25th
Great Yarmouth, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bacon
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Mr. R. H. Terry
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Mr. John Dunnell
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pyne
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. H. Cornell
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Stanley Mossop
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. John Hinkins
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Mr. C. B. Wright
Letchworth, Saturday, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Rev. Dudley Richards
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kershaw
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murrow
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kershaw
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. W. Bottomley
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. P. Chalk
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Mr. G. J. Pierce
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Mr. W. Spencer, 6.30, Miss M. K. Garry
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gardner (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. W. Waddington
London, Highgate Hill Unitarian Church, 11, Mr. S. R. Martin
London, Ilford, High Road, 11, Mr. T. E. Dalton, 6.30, Mrs. A. D. Mitchell
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. John Wilkins
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. G. J. Pierce
London, Mansford Street Church, Bethnal Green, 6.30, Miss L. M. Hammond
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Mr. G. E. Prentice
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Students
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. W. Stephenson
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Miss B. H. Jackson
Manchester, Renshaw Street Mission, 6.30, Rev. R. L. Hopkins
Manchester, Stand Chapel, Whitefield (August 4), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. H. Wilkin
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, No Services
Northampton, Kettering Road Church, 6.30, Mr. K. L. Smith
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Mr. Derek Smith
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street, Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Keighley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnell
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stubbs
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants, The Meeting House, 6.30, Mr. D. Hicks (Closing 1st three Sundays in August)
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bare
Rotherham, Church of our Father, 10.45 and 6.30, Rev. N. J. Teape
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Rev. F. Sorell
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Rev. W. T. Evans
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, Rev. C. A. Piper, 6.30, Mr. G. Craig
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11 First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Mr. F. Collinson, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Supply, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Mr. I. Stansfield
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month) Mr. M. E. Thorncroft
Wallasey, Memorial Church, Manor Road, 11, Mr. E. E. Lloyd, 6.30, Mrs. S. R. Butler
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. H. W. Davies
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Spencer
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30 (Junior Church), Mrs. Eva Gill
York, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2 ; Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Gitns Alley, Melbourne, C.1. Minister : Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended — Enquiries — Mrs. White, Tel. 45-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School ; 7, Service, Rev. Magnus C. Ratter

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NEWS REVIEW

THE MINISTERIAL FELLOWSHIP

The 58th annual meeting was held in Cross Street Chapel, Manchester, on Wednesday, July 3, the president, the Rev. J. Harry Smith, being in the chair. Forty-one members attended and 36 sent apologies for absence.

Eight new members were elected: The Revs. F. W. Barr, J. R. Blackburn, W. Bottomley, D. Jacob Davies, A. L. Fisher, P. B. Godfrey, B. L. Hopkin, and J. Rowland. The names of members deceased during the year under review were read out: The Revs. C. Mathieson, J. Gordon Davies, W. A. Weatherall, A. Whitford, F. H. Vaughan, R. V. Holt, president 1948-49, and T. Brett Davies, those present standing to signify respect for their memory. It was agreed that greetings be sent to members serving overseas and to a number unable to attend through indisposition.

The secretary presented the committee's report, which included the following: "The answers received from members to the questionnaire with regard to stipends have been very carefully considered. The committee is grateful to the Rev. H. Crabtree for agreeing to collate and report upon them and for a number of important recommendations. Two members of the committee served on the commission recently appointed by the G.A. Council to go into the whole question of the present position of the ministry. That our labour in this connection begins to bear fruit was shown in Assembly Week, when the G.A. Council recommended, as an interim measure, the raising of the minimum stipend to £500." The treasurer presented the statement of accounts.

The Rev. Walter M. Long was elected president for 1957 to 1958. The retiring president, the Rev. J. Harry Smith, and the Rev. A. B. Downing were elected to vacancies on the committee caused by the retirement in accordance with rule of the Rev. M. Johnson and R. W. Wilde. The secretary, the Rev. Edgar W. Hill, the treasurer, the Rev. C. Gordon Bolam, the assistant secretary, the Rev. Albert Smith, the Conference secretary, the Rev. Kenneth Twinn, and the auditors, Messrs. Webb and Davis, were re-elected.

Upon the conclusion of business, the members partook of a meal at a nearby restaurant.

Holiday Accommodation

A SEPTEMBER HOLIDAY at "NORMANHURST", the small, quiet and congenial Hotel recommended by Unitarians and others. 6/8½ gns., including full board, early tea, coffees, baths, fresh fruit, beach hut. Vegetarian if desired. No gratuities. Twin beds; h. and c.; Slumberlands. Two comfortable Lounges. Informative, illustrated brochure and coloured town booklet on request. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Best position on 3-mile Promenade, facing full South. Near Sun-Lounge (orchestra). Telephone: Hastings 4784.

Golden Weddings

Maguire—Greenhalgh—July 27, 1907, by the Rev. T. E. M. Edwards at Stratford, London E., Harry Maguire to Edith Greenhalgh.

Farrar—Squier—On July 27, 1907, at Stand Chapel, Manchester, by the Rev. R. T. Herford, B.A., James Harold Farrar to Margaret Dorothea Squier. Address: Woodend, Linbrook, Ringwood, Hants.

Death

Willett—On July 10, Winifred Rebecca. For many years faithful worker in Church and Women's League at Birkenhead.

Wallasey: The Induction of the Rev. Lincoln A. Gribble into the pastorate of the Memorial Church, Wallasey (jointly with Matthew Henry's Chapel, Chester), took place on the evening of July 8 before a large congregation which included representatives from churches in the Liverpool district as far apart as Southport and St. Helen's, as well as from Chester. The impressive service, compiled by Mr. Gribble himself and conducted by the Rev. J. Keir Murren, of Liverpool, opened with some lines from Act I, Scene 1, of "Measure for Measure":

> Heaven doth with us as we with torches do,
> Not light them for themselves; for if our virtues
> Did not so go forth of us, t'were all alike
> As if we had them not . . .

The charge to the minister was given by the Rev. E. H. Morris, now of Coventry, and recently returned to this country after eight years at Auckland, New Zealand, where he was minister of the church of which Mr. Gribble was a member before coming to Manchester College, Oxford. The charge to the congregation was delivered by the Rev. Dr. P. N. Tindall, minister of the Ancient Chapel of Toxteth, Liverpool, and president of the Liverpool District Missionary Association. On behalf of the congregation, Mr. L. N. Rennard, chairman of the Church Committee, extended to Mr. Gribble the right hand of fellowship and installed him as minister at Wallasey.

At the welcome meeting which followed, speeches, brief but warm and sincere, were made from the platform by Mr. H. R. Grady, on behalf of the men of the congregation; by Mrs. E. C. Townsend, for the ladies; and by Miss E. Hutchinson, for the Sunday School and Guides, Brownies and Cubs. Among many messages of greeting was one from the previous minister of the church, the Rev. Edgar W. Hill, now at Kidderminster, and a telegram from the Rev. E. Shirvell Price, of Bolton.

The Rev. C. A. Piper, who has rendered much valuable service to the church during the interregnum, the Rev. Maurice Johnson, as secretary of the L.D.M.A., Dr. S. J. Kennett, for the Ministry Committee of the General Assembly, and also for the Liverpool District Lay Preachers' Union, and the vice-president of the Wallasey Free Church Council, all added their word of welcome to the new minister, while the May Queen, Miss Norma Rennard, presented Mrs. Gribble with a bouquet.

The Rev. Lincoln A. Gribble, obviously deeply touched by the cordiality of the welcome, expressed his sincere gratitude for all their good wishes, declared that his energies would be divided between Matthew Henry's Chapel and the Memorial Church, but not his loyalty, and said how truly happy he was to commence at last the work towards which all his thoughts and endeavours had been directed since his teen-age days.

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Printed by Whitmore and Sons Ltd., [illegible], [illegible] and Published by The Inquirer Publishing Co. Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate. Saturday, July 27, 1957